

# THE Christian Monitor.

VOLUME 1.] RICHMOND, VA. JANUARY 13, 1816. [NUMBER 28.

## *Brief View of the History of Missions.*

[Continued from page 212.]

1806.—In November, 1805, the secretary received a letter from Rob. Ralston, Esq. of Philadelphia, informing him that Capt. Wickes would in the spring following sail in a ship of his for Holland; after which he would touch at London, in his way to Bengal; and that if we had any persons or goods to send, he would take them free of charge as to passage or freightage. The society having two young men on probation, Mr. Chater and Mr. Robinson, availed themselves of this kind offer to send them out. On April 12th they set sail for Serampore.

Early in January, Mr. Maylin and Mr. Fernandez, jun. set sail for England by way of America. Mr. Fernandez sen. came down at this time to take leave of his son, and brought with him two natives who wished to be baptized. Their names were Nund-kishore and Hedurum. On the 26th they were baptized. On the 27th, a new church was formed for Dinagapore. Several of the members who resided in that part of the country, with Mr. and Mrs. Biss, were dismissed from the Serampore church for this purpose; and who chose Mr. Fernandez for their pastor.

A young man of the name of Burford, grandson of a Baptist minister of that name, a predecessor of Mr. Booth, heard Mr. Ward at Calcutta: and being deeply impressed with a sense of his sins, came to Serampore and opened his mind to Mr. Ward. He wept much. A few days after this, he seemed to find rest for his soul in the doctrine of Christ, which was recommended to him.

The principal events of the first six months of this year are the following—Ground for the new chapel at Calcutta,

in a place called the Loll Bazar, is purchased for 7250 rupees; and after investing it in the hands of ten trustees, a shed or temporary mat-house is erected for present use—Proposals for subscriptions to the translation of the scriptures into the eastern languages are publicly advertised, and by June 14,000 rupees are subscribed—Mr. Biss has a dangerous liver complaint—Seeboo, a native brother in Jessore, dies; and, contrary to his own desire, is burnt after the manner of idolaters. He dies declaring his faith in Christ, and recommended his wife to believe in him—Some are excluded for immorality; but others are received almost every month. Out of about forty, received within a year, four or five appear suspicious characters—The native preachers are very active, and in general very acceptable—The shed is opened in Calcutta, and many resort to it: some hearing with great attention, others mocking and loading both the missionaries and the native Christians with reproach—The converts at Kristnopoore suffer much from their heathen neighbors; but bear all with patience and fortitude. During this period there appear to have been fourteen persons baptized; among whom were Mr. Ephraim Burford, the young man above mentioned, and three more from Kristnopoore, the village where the New Testament was left, and read. Upon the whole, things at this time wore a very promising appearance. “We have,” says Mr. Marshman, in a letter of August 18, “the utmost reason for thankfulness with regard to the whole of our affairs. In no period has the mission appeared more promising.”

About the same time an extraordinary church meeting was called, in which the native brethren were given to understand the importance of their entering

with all their hearts into the great object of the mission, and using all proper means to promote the salvation of their countrymen ; and that as they could not support their families while engaged in this service, the church would allow them for the time which was so employed. Of these itinerating excursions of the native brethren there are two journals printed, the one of Deep Chund, and the other of Kristno Dass, both in the true spirit of Christianity.

But it was the will of God in the midst of these opening prospects to try them, and that in a way to which they had not been accustomed.

On August 5th, Mr. Moore writes from Dinagepore, that on their arrival at that city, a servant of the magistrate came to the boat demanding their names, occupation, and place of residence ; to which they readily made answer, declaring also the object of their journey. The result was they were required to return to Serampore.

"On the 23d of August, the brethren, Chater and Robinson, with their wives, arrived in the ship Benjamin Franklin, Capt. Wickes. On presenting themselves at the police office, some demur was made as to their being permitted to proceed to Serampore. Next day, on Mr. Carey's going to the office, he was told by one of the magistrates that they had a message to him from the Governor-general, and which was, "that as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." This request as explained by the magistrates, amounted to this—"They were not to preach to the natives, nor suffer the native converts to preach ; they were not to distribute religious tracts, nor suffer the people to distribute them ; they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace Christianity."

Mr. Carey inquired whether they had any written communication with the Governor-general : and was answered in the negative. He then took leave of them, assuring them that neither he nor his brethren wished to do any thing disagreeable to government, from which they could conscientiously abstain.

Some of the foregoing particulars, however, were softened in a subsequent conversation between the magistrates and a friend to the missionaries. "It was not meant," they then said, "to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta ; only they must not preach at the Loll Bazar. It was not intended to prevent the circulation of the scriptures ; but merely the tracts abusing the Hindoo religion ; and that there was no design to forbid the native Christians conversing with their countrymen on Christianity, only they must not go out under the sanction of the missionaries."

The Governor-general at this time was Sir George Barlow, who not only professed to believe in Christianity, but had expressed his persuasion, that it would prevail in India. The news of the Vellore mutiny had lately reached Calcutta.

In a conversation that took place between the magistrates and a friend of the missionaries, they acknowledge themselves "well satisfied with their character and deportment, and that no complaint had ever been lodged against them." An order of council however was passed, commanding Messrs. Chater and Robinson to return to Europe, and refusing Captain Wickes a clearance unless he took them back with him.

This order being communicated, it was represented to government, that Captain W. cleared out from Rotterdam for Serampore ; that his clearing out from England to Serampore was no more than a necessary step to accomplish the first intended voyage ; that Messrs. Chater and Robinson were then at Serampore, and had joined the mission under their direction, and the protection of the king of Denmark.

This representation produced an inquiry whether the mission was really under the protection of Denmark. To this the Danish governor gave an explicit answer. An amicable discussion between the captain and the magistrates followed in which he assured them that neither he nor the missionaries wished to give offence, and that if friendly representations could not prevail, rather than oppose government, they would give up the two brethren. Captain W. was on this fur-



nished with his passports. As government however appeared to be dissatisfied with the continuance of the two missionaries, to remove every subject of complaint as far as they could, a new mission to Rangoon, in the kingdom of Burmah, was contemplated; and Mr. Chater with another brother, agreed to go to that country, to make observations on its practicability.

Here matters rested, and the missionaries went on pretty much as usual, only that they had no preaching at the Loll Bazar: and hoping that things in a little time might take a favorable turn, devoted more of their attention for the present to the instruction of the younger missionaries, and less of it to itinerating excursions.

The adversaries of Christianity (of whom there are many in India) not having fully accomplished their ends with the government abroad, directed their attention to that at home. A tract was translated and sent to England, in which the missionaries are represented as calling the natives "barbarians," and their shasters "barbarian shasters," when in the original they had only intreated them not to reject the Bible as being the shaster of the barbarians, or "*M'leeches*," a name by which they designate all who are not of the *cast*. After this a pamphlet appeared by a Mr. Twining, and was followed by several more, written by Major Scott Waring, and others; some abounding in low abuse, others openly espousing the cause of idolatry, and all filled with unfounded statements and ineffectual endeavors to trace the Vellore mutiny to the attempts at Christianizing the natives. The charges produced in these pamphlets were answered by the friends of the gospel.

While the missionaries were afflicted from one quarter, they were encouraged from another. When the Armenians and Portuguese in Calcutta perceived their difficulties, they came forward, and fitted up places for them on their own premises. From September to the end of the year, seven more natives were baptized, and a new mission to Rangoon undertaken. Mr. Chamberlain and Mr. Mardon were diligently engaged up the country; but in September the former sustained a second bereavement in the

death of his wife. On December 25th, the missionaries say, "During the past year we have baptized twenty-two persons. These, with one at Cutwa and another at Dinagepore, make the whole number baptized a hundred and four, ten of whom are Europeans. In the course of the last six years we have been under the necessity of excluding thirteen, and six have been removed by death."

Towards the close of the year an event occurred more than ordinarily impressive. Three persons from Lackphool, Neeloo, Torribut, and Sookur Bishess, who had long professed to believe the gospel, but declined an open profession of it, came on a visit to Serampore. In conversing with Sookur Bishess, the missionaries warned him of the danger of temporizing in the manner he had hitherto done, assuring him that if he was ashamed of Christ before men, Christ would be ashamed of him before his Father and before his angels. He declared, that "He thought there was no way to heaven besides the Savior, and that if he thought himself near death, he would make an open profession of his name." He was then reminded of the uncertainty of life, and intreated to consider whether his refusal to appear publicly on the Lord's side did not proceed from his secretly regarding sin, and fearing men more than God. The example of others of his countrymen were mentioned, to shew that where the heart was really given to God every thing else vanished. He seemed impressed, but not determined. On the sixth day after his return he was murdered in his own village, with circumstances peculiarly awful. It seems he had, though unknown to the missionaries, carried on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers. These men had long resolved to be revenged on him; and having heard that he had been at Serampore, they imagined he must have obtained a sum of money there: an idea which has been circulated from the beginning to scandalize the gospel, though nothing can be more void of truth. Thinking this a favorable opportunity, they one night beset the house, where he and this woman were; and after bringing them out bound, set fire to it. Having loosed the woman,

they threatened to throw him into the fire, unless he would discover where he had hidden the supposed sum of money. He, probably hoping to escape, led them to a tree at some distance, and told them to dig underneath it. After digging some time in vain, one of them, enraged, pierced him through with a spear and shed out his bowels; another cut him across the breast! and a third cut off his head!

(To be continued.)

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FOR THE CHRISTIAN MONITOR.

### *Hindrances to Communion with God.*

In my former remarks upon communion with God, I represented it in its higher and most cheering exercises. It must be confessed that many do not enjoy it in this degree, of the reality of whose religion, upon the whole, we entertain favourable hopes. But it is so enjoyed by some Christians; and I may add that it is a privilege generally attainable. I say *generally*; because there seem to be a few instances of persons eminent for piety & conscientious rectitude who obtain but little religious joy, or even comfort, in their earthly pilgrimage. This may be the consequence of bodily disease; of a peculiar mental constitution, tending to despondence and melancholy; or of that mysterious sovereignty of God, by which he often gives or withhold his blessings for reasons beyond our power to scrutinize. When such cases occur, they loudly demand our sympathy and our prayers. With the exception of these cases, we may safely lay it down as a maxim that when our intercourse with God runs low, and contributes little to our daily peace and happiness, it springs from our own fault, from something sinful in our conduct. The God of love does not ordinarily hide his face from his children until they provoke his displeasure by transgression. If a dark cloud prevents our vision of his smiles, it is a cloud of our own raising.

In this paper I wish to caution my fellow Christians against three or four of the most common and mischievous hindrances to communion with God. It ought to be premised that things of this sort hardly ever operate singly: they come rather in clusters, aiding and abet-

ting each other in the deplorable work of ensnaring the heart, and withdrawing it from the only true centre of its rest.

The first hindrance which I shall mention is ignorance of the Scriptures. I mean voluntary ignorance, the only kind which is culpable. It is true, and I acknowledge it with rejoicing, that neither great genius nor great reading is essentially necessary to make a Christian, and to carry a soul to heaven. But let it be remembered that the knowledge of truth is the basis of piety, that the bible is the standing medium of Divine communication, that "all scripture is given by inspiration of God, and is profitable," under his blessing, for our spiritual improvement; and that no duty is more strongly inculcated upon us, or more happily exemplified, than that of a diligent, humble study of the sacred oracles. If then God has given us ability and opportunity for progressive acquaintance with the doctrines, precepts, and promises of his word, can we without shameful ingratitude be remiss in the pursuit of this heavenly wisdom? All other species of knowledge are mere vanity in comparison with this. And if we despise it, if we suffer the bible to lie by us a neglected book, through indolence, or the pressure of unnecessary worldly avocations, is it strange that God should chastise our folly with a cheerless, uncertain state of things in religion? I think not.

Another and a dreadful hindrance to communion with God is the habit of backsliding in our secret devotions.—Public worship has its utility; but God especially requires us to worship him in secret, as individuals, and to cherish with all our care the precious spirit of prayer which he has given us. To sink into the total omission of this duty for a length of time, can scarcely be thought compatible with even the lowest grade of experimental Christianity. At any rate, while such a condition lasts, it must preclude the possibility of ascertaining that we possess the Christian character. But where this does not take place, we are still liable to much pernicious declension in prayer, from the love of ease and the multiplied cares of the present life. We may lose our punctuality in attending the throne of grace, suffering trivial



concerns to break our appointments with God. We may perform our devotions in a cold and hurried way, without properly feeling, or even thinking, what we are doing, and in whose presence we are. We may lose our solicitude about the event of our petitions, and so miss the blessings which we ask in words, but of the value of which we are so little sensible. When once we begin to travel this downward road, how rapidly is our motion accelerated! When devotion becomes a mere formality, how irksome do we feel it to be! Our light turns to darkness; our peace and joy in God are gone; and commonly a spirit of lethargy succeeds a thousand times more to be deplored than any temporal calamity, and from which no deliverance is to be expected but by the scourging rod of our forsaken Father, no return but by the path of sorrow and brokenness of heart.

The third hindrance I shall mention is sinful shame. Under this expression I mean, at present, to include two things. One is the shyness and backwardness of Christians in regard to religious conversation among themselves, especially upon the dealings of God with their souls, and the workings of inward depravity. It is true that such conversation needs to be managed with prudence; but with prudence it may be managed. And when rightly conducted, the people of God have always found it a powerful means of growth in grace and comfort. We are told that, in ancient times, "they that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Alas, how much are we losing of mutual edification, when we talk and talk, and talk of every thing but God, and the glorious gospel of Christ, and our immortal interests! The other thing intended under the title of sinful shame is the spirit of timidity and shrinking in regard to the visibility of our religion, and to the opposition which we are required to make to vice and iniquity in the world. While we are forbidden to be vainly ostentatious in the service of God, we are commanded to be firm and steady. We are to seize every opportunity of making in-

iquity ashamed, and of giving honour to the laws of holiness. O if we had in constant exercise the zeal for God and for the salvation of sinners which we ought to feel, what abundance of good might we do, and what a striking evidence would it be to our own consciences, that the spirit of God was dwelling within us of a truth! When we are duly careful to make "our light shine before men," we may expect that they, "seeing our good works, will glorify our Father who is in Heaven: and we shall rejoice in knowing that he is our Father, and that we are the honoured instruments of promoting his glory."

I cannot close without bringing into view one more hindrance to communion with God; namely the prevailing, growing, raging thirst for riches. Is not this the besetting sin of our time and country? Do we not generally act as if we placed our heaven in the possession of wealth? What a host of anxious planings, vexatious cares and restless activity does this groveling passion generate! How dreadfully do we see it absorb the faculties and affections of the soul, and turn them all away from God! "We cannot serve God and Mammon." It is impossible that the peace of God should dwell in a heart enslaved to the vile idolatry of gold. And supposing riches to grow in our hands; we are likely to sink into the abominable spirit of miserly hoarding, or to give the reins to profusion and luxurious indulgence.—Each of these courses, in a peculiar way indeed, but with equal certainty, tends to harden the heart, to grieve the good Spirit of God, to extinguish the sparks of Divine love, and to banish the exercise and the joys of genuine devotion. Let us hear the Apostle's solemn words upon the subject: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." For the love of money is the root of all evil: which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows." That God will rescue his own children from this tremendous labyrinth, and save them from utter destruction, I stedfastly believe; but he may be expected to do it in some method of

severe rebuke, the very apprehension of which is sufficient to make us tremble.

Every one of the mischiefs upon which I have touched, deserves an extensive treatise. But these cursory hints may be of some little use to those who read the Monitor with a sincere desire to be benefitted by its lessons.

PHILANDER.

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**CHRISTIAN MONITOR.**

While turning over the pages of Mosheim's Ecclesiastical History the other day, the Editor's attention was, he scarcely knows how, attracted to the account which that very learned writer has given of the famous *George Calixtus*.

Calixtus was a Lutheran divine, who was born in 1586, and died in 1656 at the age of seventy. He was a man of distinguished abilities and merit; and, as the historian assures us, had few equals either in genius or learning.—This great man was made professor in the University of Helmstadt in the duchy of Brunswick, a school, which, from its foundation, had been remarkable for encouraging freedom of enquiry. Calixtus gave early intimations of a liberal spirit; expressed his dissatisfaction with the state of theology; and lamented, in a more particular manner, the divisions and factions that reigned among the servants and disciples of the same great master. He therefore turned his views to the salutary work of softening the animosities produced by these divisions, and showed the warmest desire, not so much of establishing a perfect harmony and concord between the jarring sects, which no human power seemed capable of effecting, as of extinguishing the hatred, and appeasing the resentment, which the contending parties discovered too much in their conduct towards each other. His colleagues did not seem at all averse to this pacific project. Neither Calixtus, however, nor his friends, escaped the opposition that it was natural to expect (I here use the very words of Mosheim) in the execution of such an unpopular, and comprehensive plan.—Although they had bound themselves by an oath to use their best and most zealous endeavours to heal the divisions

and terminate the contests that prevail among christians; they were warmly attacked by a host of writers, of various parties. Calixtus, conscious of his own powers, did not bear these attacks in silence. A warm controversy arose, and he, whose object had been to make peace among all protestant churches, soon discovered that the fierce spirits of every party had been exasperated against him. The protestants accused him of laying a scheme to bring them back to the church of Rome; while the Papists regarded him as the ablest of their antagonists in that age. Several "singular opinions" were also laid to the charge of this "great man, and were exaggerated and "blackened, as the most innocent things "generally are, when they pass through "the medium of malignity and party spirit."

The controversy thus excited was kept up as long as Calixtus lived; and for a considerable time afterwards. So that even the memory of this extraordinary man was insulted in a very unworthy manner; and his friends were treated with invectives and bitter reproaches. Upon investigating the causes of these discreditable facts, it appears not that Calixtus was perfect, or free from error (for who among the sons of men can claim this character?) but that he required the various discordant sects of christians to relax in their high pretensions. He laid down this fundamental principle, that all christians held the essential doctrines of Christianity; and that of course the points on which they differed could not be of such importance as to divide the disciples of Jesus Christ in the manner in which different communions in that day were divided. And we may well suppose that having such vantage ground as this to stand on, he urged his plea with a clearness of evidence, and force of reasoning, in the highest degree offensive to those who were determined to support their own party in every thing. For it is a curious fact in the philosophy of the human mind, that when a man is resolved that he will not believe a proposition; in other words, when his deep rooted prejudices are attacked, the more clearly you prove your point, the more you accumulate unanswerable arguments



upon him; the more his opposition against you is excited. And hence it so frequently happens that men are strengthened, as they say, in their belief by arguments, which, in the estimation of every impartial mind, completely overthrow the foundation on which they build.

By the way, this observation may account for another fact which to many has appeared strange—namely, the rejection of the Gospel by many who have seen the strongest exhibition that can be made of its evidences; yea, by numbers who conversed with our Saviour himself, and saw his mighty works.—They were resolved not to believe, because this religion affected their interests, opposed the indulgence of their dearest lusts, and struck at all their old prejudices. Accordingly we find that a notable miracle wrought by our Lord, was certain to give a new stimulus to the hatred which the Scribes and Pharisees entertained towards him; and to put them upon new measures to destroy him. See a remarkable instance of this recorded in the Gospel of Jesus Christ by his servant John, 9th chap.; in which the reader will find a narrative, in the highest degree interesting; particularly an account of the strong traits of human nature, therein exhibited. The same observation will explain to the reader many facts which occur in the history of the Reformation; and in the disputes which existed between the protestants and papists, concerning the *real presence*, the doctrine of penance, &c. &c. Indeed one cannot fail to notice, in reading history, that when a man is opposed to a powerful party, determined at all events to maintain their sentiments, and carry their measures, the more clearly and powerfully he exhibits the truth, in its undisguised simplicity, the greater his danger.

But we seem in these speculations, to have forgotten Calixtus and his story—To return then to him:

Should any one ask, Why has this account been introduced into the Monitor? I answer in the words of a very celebrated man, that history is, philosophy teaching by example. And perhaps in no concerns whatever, is it more important and necessary for men to look back,

and mark the errors, and mistakes of others, the rocks upon which they have made shipwreck, and the beacons which they have set up for our warning, than in those of the Church. For although it has pleased the Almighty to give us the revelation of his will, yet it is easy to see that the prejudices of education, and various associations, formed we know not how, have an influence upon our judgments, and determine the interpretations, which we give to Scripture.—Now as “there is nothing new under the sun, and what is now hath been aforetime,” it is highly advantageous to consult the history of past ages, and there read, as we may often do, the effects of our own favourite measures, of our peculiar sentiments, on the happiness of man, and the welfare of the church.

But should it be enquired what particular application the Editor intends to make of this story, he answer, *none in the world*. This he considers as the province of his readers. Having undertaken (to conduct) a religious paper, without reference to the peculiar sentiments of any party, and for the general benefit, he aims to give information interesting to all; and when he ventures to assume the office of admonishing, and passing censure (no pleasant occupation, the reader may be assured) he studies with the utmost impartiality to give general admonitions and pass general censures. He believes that all *Christians* hold the fundamental doctrines of the gospel; but that in some things, all, his own society, and himself among them, are wrong.—Comparing indeed the spirit of the present times, with that which prevailed during the 17th century, he is convinced, and rejoices in the conviction, that there is a much greater degree of liberality prevalent among Christians in general, now, than formerly. Still, he thinks that there is in every society too much party spirit. And, extending his views throughout his native state, (for whose interest, and honor, and prosperity, he feels the deepest solicitude) and carefully observing the events now taking place, the causes at this moment in operation, and the spirit that begins to show itself, he has been, and is most painfully apprehensive least a religious controversy

should break out; and in the heat which it will certainly enkindle, the opening bloom and the young fruits of piety and charity be blasted. For the spirit of controversy has, in most instances, been like the hot wind of the desert, which carries death to men, beasts and plants, in every breeze, and marks its whole progress with desolation. Now the Editor of the Monitor, without presuming to set up any claim of superior sanctity, or penetration, may be allowed to entertain the wish to be instrumental, by his humble labours, in exorcising this pestilential spirit that he fears is creeping in among us. He ought to be allowed to attempt, as his poor abilities will enable him to guard the fold of his master against its pernicious effects—But how shall this be done? Different minds will return different answers to this question; as they would adopt very different measures for attaining this salutary end. The Editor, from the little knowledge he has of human nature, has supposed that all denominations must agree in cultivating a spirit of unity and concord, of brotherly kindness and liberality, otherwise the peace of the church will be disturbed. It is unwise to expect that all concessions and forbearance will come from any one side; or that, when parties consider themselves on a perfect equality, as is the case with all denominations in this country, that the urging of high claims, and pretensions will not be offensive. It has been the aim of the Editor to fix a conviction of this truth in the minds of all his readers, and persuade them to act in conformity to it. Should a controversy on religion disturb the peace of the Church in Virginia, formerly so happily free from this evil, he is persuaded that the guilt of it will rest principally on that party (*whichever it may be*) whose claims, urged with an assuming spirit, shall provoke the opposition of others. So far then as the Editor feels the spirit of a partizan, and has a particular reference in his remarks on this subject to any one denomination of Christians, it is to his own. For although he wishes well to all, he may be allowed to be particularly anxious that the society with which, after much examination, he has connected himself, may *shun* ev-

*ry appearance of evil.* In writing for the Monitor, however, he endeavours as much as possible to forget that he is any thing but a *christian minister*, and in the spirit of brotherly kindness, and honesty (unless his own heart deceive him) to “*give to every one a portion in due season.*”

The Editor thought it due to himself, and to his motives to give this explanation. And he may be permitted to add that he deeply feels the obligation, resting in common, upon himself and upon all to “*pray for the peace of Jerusalem;*” and endeavour to promote her best interests. He hopes that he is aware of the speedy approach of the time when the distinctions and disputes among Christians will be done away forever. When the only difference that shall exist, will be between those who love, and those who love *not* the Lord Jesus. May the readers of the Monitor, and the Editor, and all his countrymen, and the whole human family, feel the saving power of divine grace, and by a life of true faith, and genuine Charity be prepared for that place where are enjoyed in all their fullness, and forever, the “*fruits of God’s omnipotent eternal love.*”

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*Dum vivimus vivamus.*

This was the motto to the arms of the family of the late learned and pious Dr. Doddridge. He gave in early life the following poetic paraphrase of them, which in Dr. Johnson’s opinion constitutes one of the finest epigrams in the English language.

Live, while you live, the epicure would say,  
And seize the pleasures of the present day:  
Live, while you live, the sacred preacher cries,  
And give to God each moment as it flies;  
Lord in my view, let both united be;  
I live in pleasure when I live to thee.

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☞ The Editor thanks Philander for his communications, and hopes that they will be made often.

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\* \* The communication of a Constant Reader was received with great pleasure.